M1279 - F 44AD S.F. Berkeley Palo Alto N.Y.
Tuesday October 24, 1967 Group II

Who's, who's new tonight? Well, this will be the, the one and only Berkeley evening because next week you see we'll be gone again. So, for that reason there are some people here who are not regular attending groups but the emphasis is going to be on group II and that means you can ask questions and we will talk about it. I've listened to your tapes. I'm, I wou..., I would say I'm up to date. I even listened to the tape from Berkeley where, according to Steve the end is a duet. Those who were there probably would remember it. It's very interesting, Palo Alto also, rather small group, that is because of certain circumstances you can't help; I think we'll talk about that more in detail, I think on Thursday, because it concers, in general, some organization problems.

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When I try to remember the different questions that came up and how it was answered, I think there is still lacking some clarity. But maybe when you ask questions and I hope you have several, we can probably try to explain certain things in the light of such questions. So let's have a discussion. Who has any questions?

Mr. Nyland, for the past, well, two or three days in working at Clara St. and some other times when I feel like I really want to work, I walk, I go through the day feeling as if I hold myself, I place my thumb then, a certain attitude and I I feel like I'm with myself much more than usual and that I'm with what I'm doing more but I always feel like I can't quite break through to really work on myself.

You mean you say you feel you're more with yourself? Would you consider that an attempt at work? Well, sometimes I do make an attempt and it, and I could say that that whole day of being with myself is a certain kind of attempt that I don't usually have for a whole day. Why wait for special occasions? How is it when you get up in the morning? I try to think about work. I just, I sit up and I think about work usually when I get up. When I walk across the room. And then, are you awake? No. Why not? Probably because I've been thinking before I got up. Yah, probably, because you make it much too complicated. Any moment is as good as any other moment. Ant if this particular moment, right now, your sitting here now, could you now be awake or wake up, or make an attempt? That's what I mean by making it much too complica ted. The moment is now, when you say I wish to wake up. What do you do? Not thinking about it but simply becoming aware of yourself existing. For one moment it ought to be possible. Do you know what I mean when I say it?

I remember, I remember a a long time ago just before we left here that I was making something, making some kind of thing that was very difficult, and I couldn't do it, and you said make it simple and I remember that a, tape and I still, ah.. Still you can't make it simple.. If you sit in a chair where your sitting now and you close your eyes. Is there something in you that remains aware of yourself? Uhhuh. And I wouldn't call it a thought because it has nothing to do with a description of yourself. And it surely is not a feeling because it is immaterial. You know now? Most likely you will continue to think

a little bit. You know the question of an objective something in you is in addition to your ordinary thought process. Now what takes place, of course, is when there is a possibility of something objective functioning your thoughts continue. What you try to do is to have thoughts at a minimum. In the first place because there is lesser energy then going there and more energy available for the attempt to wake up. And in the second place that where you want to wake up is also a mental function and it is in the surrounding of ordinary thought processes going on. So the more activity there is in an unconscious state the less chance those well be for something that is conscious. But otherwise it is quite simple. When you make an effort something can take place in you regardless of whatever your thoughts are. And you have to make an attempt not to allow the thoughts to enter into it. It's quite definitely an effort. It is work. It is based, of course, on the wish that something in you could become aware of yourself. Now that's why I say if you close your eyes and perhaps your body is relaxed when you sit in the chair. And you close your eyes and you simply make a movement with your arm and your hand or whatever, you don't see it, you could be aware of that what is taking place as far as a movement of the body is concerned. Alright? Try it only that way. Don't even walk. Ty to get, you might say, the taste of what it is to have an awareness and don't worry about the continuation of that and trying to be awake. As soon as you start think about wishing to be awake, you'll probably lose it. If it can come spontaneously in that sense I wish to work on myself you can say you start, you have the wish you make an effort. As I say, you close your eyes

because your sense organs won't work and you won't have to see yourself in an ordinary way. In that way when, then, one becomes a ware of ones existence and particularly when you move something of yourself - you sit in a chair and you move your legs here like this. Can one become aware of that? Aware to be aware is knowing. It is not more than an ordinary function of a registration of the fact of being aware and through the awareness to know that one exists. Simply consider that first and forget about impartiality and forget about simultaneity. Thank you, Alright? Yes. I hope it is clear. It's clear. You will, when you do it in this kind of a simple way, you will find out what I mean. I'll, I'll try it that way. Good, Good.

Mr. Nyland, I have occasional points where I wake up. And am awake and then I have points, have more times when I am aware and then I have more, more times than this when I am alert and noticing and have come to myself, as it were. Now, I understand that some of this is subjective and in the moments when I feel I am awake or at least more towards true objectivity. But at these other times I'm doing the best I an at that particular moment a nd I'm interested to know of what benefit are these moments. Do they give me any energy or any feelings, as it were. When I am simply, when I've simply come to myself as it were and alert and that's the best I can do at that mement?

If there is a division between unconscious state and consciousness, when there is that division any form of energy that is used for the unconscious state is not available for the conscious one. If one makes a distinction between alertness and awareness, alertness belongs to an unconscious state and awareness

to a conscious one then if I add to my ordinary alertness it doesn't help me to wake up. All I accomplish is that I'm more alive and that I know of course with my ordinary mind that I'm alive. So if I recall I have memory of having known and then recalling that I was alive. Or very much alive or alert. But there is a step between unconscious states and consciousness. And the step means that in that particular process something takes place where I lose my subjectivity and go over into objectivity. By that I mean that what is being registered about the existence of myself is not any longer by means of a thought about myself. But it is a result of an awareness. What we talked about, which registers the fact of my existence and if it has to be conscious it also has to be impartial. That is, I will not allow any particular feeing about it or any description. It also would have to be free from association in order to indicate that that what I'm trying to do in a conscious state is simply the registration of my own existence as it is and that I will accept it for what it is. Whenever I make an effort to want to wake up at that time because of that kind of a wish a certain form of energy is really converted for the purpose of being used for the registration of myself objectively. When this conversion takes place. That kind of energy and the attempt that I make is then, you might say, deposited as a result of that what I am and now I register it objectively. But unless that effort is there the energy stays below the line separating the unconscious from the conscious one. There's no gradual change. There's a very definite change between the two conditions. You see there is on the

other hand something that looks a little like it. When one talks about twilight or when, for instance, ordinary physical sleep goes over into an ordinary day, a so-called awakening, a sleeping-waking state as we would call it. At such a time there is a little bit of rubbing in your eyes and then you gradually open your eyes and then you become a little bit conscious. There is something like this, that I approach the line which separates the two and when I'm slose to the line wishing and hoping without making it I become partly influenced by that which is a conscious area. If you know what I mean by that. If there is a division and the division is sharp as a step is a sharp division between two levels, there is something that is necessary when I go up a step which I call the vertical line which I have to climb to come to the next step and It is not continuous as surface which runs up straight like this. It is definitely horizontal, up and again horizontal. Now that is really the difference between that what I call physical sleep and my waking-sleeping state because it is quite definite that when I am asleep I'm not conscious in the ordinary sense. When I have my eyes open and sufficienty rubbed out then I am aware of certa in other things. But my awareness is now mixed up with that what I have as a personal opinion in seeing that what I perceive with my sense organs. You can say it a little differently. In an unconscious state and bing in a physical sleep I have no sense organs that function. It's only when it is very loud that my ears will start to function but then I wake up. Then I go over into a different kind of a state then I can compare a level of consciousness as a result of a h

physical existence and s physical existence being divided into a sleep existence and into a awaking-sleeping state. Exactly the same way there is a difference between a waking- sleeping sta te as a form of unconsciousness and that what we can call consciousness, describing it as self-consciousness and that is because of the introduction of something that is non-subjective which exists in the conscious state and does not exist in the unconscious one. Or say it a little differently. I go over from a subjective world into an objective world. Now if I keep on being alert in the subjective world I may constantly wish that I can climb the step but I don't climb it. Im in the neighborhood of it and my twilight state may indicate that I hope I will go to that next step and I look at it but it's not the same. I'm not there. If I want to climb a mountain and I'm in front of it, it is marvelous to me to have an idea of how it would be if I were on the top but unless I climb I will never experience it. So we're talking about an experience. And my alertness will give me an idea of what it might be if I were aware. But as long as I'm infront of that mountain and I don't climb it I stay where I am. There's one thing by which, perhaps, you could understand it better. If I constantly tried in my state of being alert, wishing for the possibility of being aware, there is a slight possibility because of certain fortunate ciecumstances I become aware accidentally in the real sense. But it's only because I am constantly alert, constantly telling myself 'I cannot do it, I cannot do it'. At such a time it may happen that I become a ware. But it is so seldom. You understand This? There is only one, you might call it, the royal road.

There is the introduction of objectivity. If there is nothing of objectivity it's useless. The question again, if I try to become objective, naturally, I'm still partly subjective. Because I cannot go over and climb the step up to its greatest height, I may climb up in that particular process, I'm affected by that what I will reach and hope to reach and it may be 1%, 99% still unconscious. And this of course is the situation but immediately when something of the 1% is introduced it is not totally subjective any more. You see, if there is a difference between dark and light a little ray of light will change the darkness. It is very, almost still dark, but the ray of light means there's a difference. But if I have light and introduce a little bit of darkness it still is light. If I have an objectivity as a state a little bit of subjectivity won't matter. It still will be predominantly objective. WhenI go down the scale, only at the point when I have no more objectivity I reach subjectivity. When I introduce into subjectivity a little bit of objectivity it's already colored by a little objectivity. And there is a fundamental difference between the two because simply objectivity means the absence of subjectivity and that is the definition. The same way as light means the absence of darkness but darkness has no existence because it only means the absence of light. The consideration is that light is reality. In the same way objectivity from, for a person that wa nts to wake up becomes the only thing existing and that which is his subjectivity becomes his unreality. You see that process? Because its different when you go the other way. I do not see any reason why when you are alert that you could

not at certain moments be really aware. Aware simply is a moment of objectivity. It lasts only a moment. It is a registration of an experience at a moment. The moment indicating not a point of time as we know it. Because a moment is non-dimentional. And a mament is really infinity concentrated in one point because of that it will not exist easily in a state of finiteness. It will remain in existence as long as I wish to be aware and wish to register through my awareness the existence of myself. As soon as I introduce something that has a subjective quality I spoil the objectivity. The amount of alertness that I have has to become mixed with that what I understand as an awareness. Even it it's only for a moment. Now when a moment of awareness exists to extend it I would like to put several moments together. But when I put them together I limit a moment by something that becomes dimentional. So that the concept of infinity which may be inherent in than what is a moment still has to remain non-dimentional and I can only indicate it by saying that if a moment expanded it would become an infinity. Awakening for us, as a continuation of states of awareness simply means that at such a time I am free from all subjectivity. And I simply use the word infinity in order to indicate that in a state of infinity I will not have anyting finite. In a state of objectivity I will not have anything subjective. In a state of that form of awakening I will not have any time as a dementional time. Alright? Will we leave the theory alone now? But practical questions. What, what do you do with your life? Go on. Who has tried to work? What has been the obstacle? Why can't you work, or what is it that you experience when you make an attempt?

I'm so partial to myself....Who is Keith? Oh. Because I heard you several times on the tape, Yah, so you may as well speak because you'r not entirely clear. I saw your hand up. So what is your question?...Well there are times Mr. Nyland when I feel that no matter how hard I will to make an attempt and I just don't do it. And there are times when I start to make an attempt and it just sort of tapers off in the middle. And then there are times when I do make an attempt but sort of against my will. I asked a question last week to you on the wa y out, concerning at these points I find it extremely difficult to work. How can I build my, my wish and my desire to work?

Yah, the question is, you say when you have a wish it has no particular result at times. If you have a wish and it's a real wish and you know what to do can you convert the wish into the actuality of being awake? That is, really the problem isn't it?...Yes...So is there is that wish, as you say, why ca n't you then wake up? It's because you keep on thinking about it. If when you have a real wish and you allow yourself not to think or reduce your ordinary mental processes to practically nothing and you keep in your feeling the real wish of wanting to wake up and all the other little feelings you try to reduce again to a minimum. If the amount of energy that now goes into your body is not sent to parts of the body by means of relaxation there is a great deal of quantity of energy that can go in the direction of fulfilling a wish. But you see you have to keep this wish free from all the other things now. And you must make, as it were, a separation of the energy within you. One going one way for the maintenance for your body and personality whatever it is, at a minimum and the

other ready to be converted. Now the conversion is dependent on the realization how strong this wish is and for what. The wish is now that I want to wake up or that I want to become conscious. And I have to have a very definite reason for wanting it. Because it goes against my ordinary unconscious existence. I try to remember with my ordinary mind the reason why I want to work. This is the process I will allow in my mind. Because I have to have a reasonable process that indicates to me that energy should go in the direction a little unusual from my regular way functioning. When I now think about the possibility of wanting to wake up the reason for it has to be based on a motivation. And that therefore when I think I want to work I am looking for a certain result. Because there's no question about it. I say, in general, I want to wake up but that is not very clear because I don't know what I will be able to accomplish with it. My thought process and also fed by certain feelings is that I realize what I am in an unconscious state is not sufficient for me. There may be all kinds of reasons why I want to work but one of the motivations is really that I know myself sufficiently as far as my memory is concerned that there is something not complete. That I am not controlled enough. That I lose a grea t deal of energy in all kind of emotions either positive or negative. And that, in general, I know that I still should grow further. You might say when I start to thik about my wish to work all these different things come to the foreground in my mind and become very clear. And then when they are..I have registered them, for me, as an experience that now I have the possibility of being in a state to

do something about it, it feeds my wish. And all I need then at that moment is to give free reign to my wish and to reduce, again, all the other things to a minimum. So I say, at one moment I wish to wake up. I don't think at that time ; there's only a wish and I hope then that something starts in motion in my mind registering that what I am. I have to keep the the.. these things, these two things separate. I cannot mix objectivity with subjectivity. It has to be as pure as I can make it and for one moment I can make it pure.

It is when I start with that kind of a thing at that moment I say I exclude the rest of the world. I will accept that what I am because I have lived and I have a memory and of course I remember myself in may ways as how I was but in this moment I do not want to recall that what I am. I want to become aware of the moment that I <u>now</u> exist. That's a different kind of process. You understand that?...Yessir... Because the mind will continue to register the facts and the memory will continue and the observation of oneself is really that in addition to that ordinary process of remembering myself in an ordinary sense. I could parallel something that is a relationship between a part of my mind and that what is being it, it is aware of. So I have on the one side an alertness <u>knowing</u> that I exist in an ordinary way. Next to it I get a fact of an awareness that I exist. The difficulty is that it's the same person who is unconscious, conscious. that he exists, with all the trimmings of what he likes and dislikes about it. And on the other hand it is a conscious registration of the fact of existence without pa rtiality. The difficulty would be if both

would take place at the same time, and fortunately they don't. Because my mind in memory is always a little bit slower than a mind as objectivity. Try to imagine that time flows through you and whatever there is as future and anticipation becomes at the moment when it goes through you -- the past. When it goes through you it has left the present. There is a little time necessary to go a little bit into the past and the recollection now is based on that what is already past even if it is quite close to the moment of being present. Whereas presence means simultanaety. So for that reason the registration of an objective fact is always a little ahead of the subjectivity. You understand Than?...Yessir... When I'm now objective I want to keep it as clear as I can from any form of subjectivity. For that reason I reduce all the subjective elements, all the subjective activities to practically nothing if I can. And then I wake up to the fact that I exist. This is an intellectual process.

I spoke not so long ago about an emotional process. The difficulty for an emotional process is that we cannot define it as well as we can intellectuality, because emotions are not logical. Emotions reach us in a certain way as a knowledge particularly when it is intuative without knowing the road that particular form has taken before it becomes knowledge. Therefore I cannot analyze it as well and I cannot synthesize it either. I have to use a fact of intuation for whatever it is Now regarding these motional approach, that what I consider myself to be the more I am united in that what I now represent the closer I come to the intuitive fact of knowing I exist. In that way I don't use any intellectual process at all. But I become aware of myself through that what <u>all</u> of me, at a certain

time at a certain moment represents. And the closer this unity is of the three different factors of myself the better it will be and the clearer will be the knowledge which reaches me intuitively. But I don't want to talk too much about it. Because this process is only good when you know what is meant by impartiality. So that that fact that reaches me in an emotional sense has to remain an impartial fact. And it is not a process that is simply dependent on the unity of the three centers of oneself and there I am. And it means of course I exist. But I immediately with this kind of an intuation, this kind of an intuitive fact that reaches me I keep on being attached to it. I only want to say this because otherwise it is considered that I am too intellectual when I want to follow the process of A B C, and still it is very necessary to know it that that really has to enter because unless impartiality comes in and of course, moment is dependent on 100% impartiality it is not objective. A continuation of any kind of a feeling that I have a continuation of any kind of joy enables the three centers in a subjective way never will lead to objectivity. It will be completely subjective and 100% subjective. And I cannot change it unless something else is introduced which simply means impartiality. So we'll stick to the old road of the intellectual endeavor even though it is a little bit, sometimes, considered too cold or a little bit too much theory. It is not theory. Because the moment when I make the attempt to wake up I have an experience to being awake and also that at that moment my awareness gives me that fact that I exist.

And intellectualy it is much easier for me to try to become impartial to that what is being, that I, that's the little 'I', become awa re of.

Did you ask a question about three bodies?...Yessir..I can't remember exactly what....Or kind of referring to Ouspensky with four bodies?...Oh!...Was that you?...Oh yes, I asked a question where on one tape of yours, I thought that you had mentioned four bodies....No never! Maybe once in a while I've said when three bodies become one, there is a fourth entity. But I prefered not to use it in the sense that there is a fourth body. Ouspensky does that, I think it makes it extremely confusing. But there is a possibility of three bodies if they exist to fuse to become one, and as such an entity. You can sa y it is a full grown harmonious body which has different properties from any one of the three and because of XX that it has almost the function of a body but I don't talk about that because that belongs to the next step of cosmic consciousness and it's of very little use for us at the present time to think about it. Theoretically it would be interesting, but you see the, the difficulty is it's not a body. The fusion becomes an entity. And it does not function as a body at all. The three bodies are body because we know physical body and we imagine that Kesdjan[illegible] is also a body and we make it look like a body by saying that it is like a body having a skin in which there is material of a different kind. And one says that that what is Kesdjanian has an emotional existence. But as soon as I talk about emotions and I try to divorce it from all kind of materia l manifestations I have a terribly

difficult time. Naturally I can imagine it, I can conceive of something emotionally existing in the form of a vibration in the ether, or that what I now feel as a feeling. But it is very difficult for me to have a feeling without a manifestation of the physical body. A nd when it comes to the question of intellectual body it is much more difficult. Because that would be based on the fact that there are thoughts and for me althought is simply taking place in the brain as an activity. And I start to define it by saying it comes as a result of the sense organ being impressed in some way or other and then registering in the brain, perhaps electronically in some way and then it becomes a concept. And then I know that it is there because I start using it in association and it becomes a memory. But in order to bring it back I have to use the word though-form. Otherwise it is not something that I even can conceive of. I have a flash oat a certain moment of something existing in my brain but immediately after that it's gone. And when I try to put it in, in a form I have to use words to formulate it. So now when I try to conceive of the idea of an intellectual body there is no body. It is an entity but with my brain I cannot see an entity then having a form into which something is born. And of what is the form made? If I use the analogy of a physical body I say skin. Is there a skin in the Kesdjanian body? Of course there isn't. I only know something that is spiritual when it starts to crystallize out - like ectopla sm. And it crystallizes out in the surrounding of the earth because as such spiritually it cannot exist in the earth

and be noticed. So in order to make it noticeable for me something has to become crystallized form then I can say it is there, even if it floats, it becomes visible. Compare it this way. A cloud I can see, I can go through it. It is a condensation of moisture in the air. But moisture exists in the air also without being a cloud. It becomes a cloud when the quantity of moisture is more than the air can contain it is so-called dew point. If I go below in the temperature the quantity of air, or moisture in the a ir must crystallize out in the form of a cloud. When I heat it, the cloud disappears, but the moisture remains. It's exactly the same thing. Spirituality in a body can become manifest when there is a body to be used as a manifestation, but if I want to separate that wha t is emotional in me I cannot do it without the aid of that kind of a manifestation. Simply because I have no instrument to register it. I can now imagine an instrument that can now register, actually, emotional energy. And this is really the meaning of developing of a Kesdjanian body. But you see, I lomse completely all comparison because I have no idea what it would look like, but only in a general way I say it is very much like a body. But it is much finer in density. Take ordinary concepts, religiously, of God. What is meant by God? We can say, yes, endlessness. It is already difficult because we do not know what is endlessness. Infinity of course is utterly impossible beca use everything we conceive of or see or perceive is of course in a form. So in order to bring a diety down to earth I personify him. I have to, and I worship, then, something that is as God to me but I still think he's sitting on a throne. And it is necessary for simple people. It

It is also necessary for people who are a little bit more scientifically developed because their mind is just as stupid. At most they can have a flash. What Gurdjieff calls--the lights of Karatas, existing, and I realize in me, for one moment, it is in existence. And then it disappears. When I see lightening I can trace it, when I actually see a spark fly through the sky, but that what takes place at the moment of lightening is not the spark as I see it. It is an impression of that what must exist. I look for the cause. In the same way the concept of God. I look for the cause. Where is it that I see the appearance of God as a result of his existence? Then I say the universe. Alright, there are the stars and constellations and so forth. They represent for me an expression of God. But where is God? Not in the form. All the concepts of omniscience and omnipresence and omnipotence are utterly impossible for me to have an experience of because my instruments now are completely finite. And we simply indicate by saying, I am subjective therefore I cannot know what it is to be objective. The most I can reach is when I am in physical sleep to have a dream of that what it is to be waking-sleeping. When I am waking-sleeping, I can have a dream of what is meant by self-consciousness. And when I am conscious I can have a dream about being cosmic. There are the possibilities of man tha t he can conceive that what is higher than he is without experiencing it. But the desire that can be forced in man knowing that there is a concept that he could become aware of, he then wishes that concept to become reality. And this one simply calls evolution. Is it clear now?...Yessir... There are three bodies; physical, Kesdjanian and intellectual. They are connected. They belong together. They are the logical outgrowth of that what is

in ma n in an unconscious state.

Physical body is fully developed up to si - do. Si -- simply means going over to do, means death of the physicall body. The Mesdjanian body happens to start at a certain place. Halfway, you might say, at the 'fa', physical, as air starting to develop and air again being quite immaterial from the standpoint of ordinary matter, but nevertheless it exists. Again, air you cannot see. You only see it when it is cold. When it condenses; the same way impressions. They don't really become apparent then only as a result of what is taken in as an impression. And then I see, I hear, I feel or I touch. And then again I need a material form to bring it down to what is my life on earth. But nevertheless I can in a state of an unconsciousness have a very different knowledge of the fact that I exist as a physical body. I can also have a knowledge of having emotions even or feelings, even if they are expressed by means of manifestation of the physical body. And I also know that I have a mind which is sufficient for living on ea rth. But in this mind and sometimes in my feeling state I have a realization of a possibility which is higher than my feeling. I call it emotion and in my mind I call it a concept of infinity. Which I an conceive of, not experience. But I can acknowledge the fact that it ought to exist because I can think about it. And the third possibility is when one is physically living in the physical body, one knows one is bound by the law of gravity. And because of this experience I can't conceive of the idea that I could be free. So those, these are the three possibilities by means of which a man can have an inkling of an existence which is

not ordinary consciousness but would be, but what could become for him self-consciousness. Now the three bodies simply are the means by which this conscious area is reachedand it would indicate that if 'si - do' could actually be overbridged or would not have any affect on me I would be free and free to die. If I can change my feelings into an emotional quality, being interested in that wha t is not me as an ordinary human being but what I call God existing and wishing for that religiously, it gives me then the possibility that I wish to grow, also, emotionally. And if in my mind I can conceive of a mind functioning in an objective sense. When it is that only now what I know by association and based on memory and based on anticipation as subjective one. I would then try to follow that what is the flash of realization of something that ought to exist. Wishing then also in my mind to continue to live, in that direction. Simply as bodies one simply says that the body is up to 'si - do', physically. Emotionally it's only to 'fa', and the other is beginning at 'do'. But 'do' is on the line which divides unconscious from conscious and it can look two directions like Janus. It will look toward unconscious states and it functions very well on earth and it also looks up to the possibility of reaching heaven. I've said many times that's the only reason for the possibility of further growth. Because man exists. And it's interesting to philosophize why man should exist. Because if it's a question of life, animals and plants also exist and they represent life. So the fact that even if we assume that life on earth exists for the continuation, in a, let's say, an involutionary way towards the moon, it should be sufficient to have nature only consist of plants and animals because they also die.

But you see the fact man exists and man is a three centered being and is distinguished from that or distinguishes himself from that what are plants or animals. So there must be some reason why the third center was added and why man started to be as a three centered being and that fact giving him a mind which can conceive of things that are not existing. This is a tremendous difference between an animan and a human being. Because a human being, you remember, once in a while I refer to Korvzitsky, the man who wrote The Ma nhood of Humanity, and his concept of time binding. Have you ever hear of it?...No, I haven't....It simply means that man can continue to build on what someone else has done before him. Let's say, speak, scien.., scientifically. We can use a thermometer because Celsius and Fahrenheit made one. And I don't have to go through the whole process of making a thermometer. I build consta ntly on what other human beings have done. And this is the way history is made. Animals don't. A beaver always starts making his own dam. He never can use what his father has built. It's a great difference, and it is true. And it's only because he is only two centered. The third center emables man to see in future as a possibility and remember his past. It's quite a different way of functioning from an ordinary instinct of an animal. Although it is fairly well developed, totally, an animal only has two centers, and it can never continue. For an animal the life ends with his life. I doubt very much if there is even the possibility of a soul. Or anything that might be called spiritual. But there are manifestations of an animal in which there is a little bit of a different of a kind of material formed than only what we now call matter as solid or liquid. With man

it is an entirely different question. He has an ability to live on earth and a t the same time realizing that something could be done besides living on earth. Now for that reason man has the possibility of further development in the direction of that what is a t the present time not developed as yet. So the results of work on oneself simply means that there is a three fold result. The consequences that I do know whenever I work is in the forms of energies which feed the different parts of myself as I now know exist as centers or wha t I call centers. In the first place when I try to become conscious, that what is energy and now reaching me in the form of impressions, is in a conscioust state of myself. That is, in a state in which there is an objectivity and a registration in my mind of myself being what I am and accepting it. And that that particular kind of ability this faculty is now contained in what I call my 'I'. My 'I' for the beginning is the beginning of my intellectual body. And because of this it is being fed with a kind of material which when I am in a conscious state, that is, when I am aware, will not flow to my brain the way it usually does, but it will now go to that which is now objectively activated.

In the second place that what I know when I am awake, realize to be, emotionally, gives me the chance to change. the energy now used for ordinary feeling s into energy that belongs not to this ea rth. Sometimes religiously which I wish to be used for the purpose of unity with God. And the third result is that the si - do makes me loosen from that what is now binding me on earth. And you might say to that extent it prepares me to die easier. And this of course, whicever philosophy or whichever religion

you will want to follow, these concepts always are there. Soul to be built. Somethime the acceptance that soul exists and at the same time the realization that it is not available which comes to the same thing. The second, the relation with God, that what I am I know is not sufficient. Sometimes this is explained that I have to have a mediator in order to be able to see God. But it indicates also, that there is a great difficulty between changing a feeling into an emotional quality and again it is a same kind of bondage that I have regarding earth. Thit I don't want to give up my feelings. Because my feelings now, need my body. And I don't want to give up my body because then I would die.

So you see it is in the realization of such facts, that that what is now centered in what is an ordinary personality has to be connected together in order to be able to live together. And as a result of an observation of my body and I become impartial to it I loosen the bondage which now somehow or other binds me to my body. And that a registration can take place in an impartial way giving me facts about myself simply means that accent is no longer on my body but it will be in my consciousness. So the si - do, as they say in the Bible, will have lost its sting. And the fear of death need not be there. Because I know that if the continuation of life is there in a conscious area I don't care what body I would live in. Provided I continue to live; and if the physical body has served its purpose on earth I am ready to leave earth, but continue to live on the planetary level by means of a Kesdjanian body and if I want to leave that which I probably will have to, because it is also mortal in our sense, it will die, Kesdjan will die.

The real reason for man is to have a soul. Now soul of man starts at the si - do of his physical being. It's a continuation of his physical life, so that when we talk about the three bodies they are really three bodies that belong together of which the soul body starts a t the do which is at the end of the physical and then would have to go up vertically towards infinity or, in any event towards God. The difficulty is when you try to put soul body on top of a do--it is like a top of a pin. You'r not sure its going in the right direction. I would like it to go in the right direction. When I am physically between do and do it is a line. I would like to continue with that line. But how can I make the do when I have really no comparison or no point from which I will say this is the continuation of the line of my physica l existence. This is the reason that Kesdjan has to be there . It is exactly the same as if I tried to fix a bone that is broken. I use a splint in order to support it. The Kesdjanian body is a support starting halfway with my physical body and ending halfway with my soul body. And it is this kind of combination. Starting at fa it is guided by the sol - la - si of physical in the direction it should go and it extends further than the physical by the do - re - me being attached to it of the sol - la - si of the Kesdjan which is above the do . And now in order to guide my soul I start do at the point where sol or fa of the Kesdjan starts. So then the combination in which this simply as physical is now connected with Kesdjan and on top of this comes soul and these, this here connects the two. That gives me the direction towards God. Because you see when this is joined together it will have to go in the direction of my life

is taking now on earth. And when my wish really to grow in the direction of further unity with God, my life now has a direction and I don't wa nt to lose it. I don't want to, at the end of my ordinary existence, at death not to know which way to go. You might say, for that reason it is necessary for man to work on himself now, when he has a chance and not to take a chance that when he dies that then he'll be free. He'll be free, but he won't know what to do. Alright?...Yessir...Yah?

You spoke about the 'I' and I would like to know what it means in Gurdjieff terms; the legend of Odin who has to keep his 'I' or the memory or premonition?

Not'I! 'I' is something entirely different. All it is in the beginning is an ordinary function that you try to define mentally as something that registers the existence of oneself in an objective way. It is an entity. It is something, we call it a faculty, which has to be developed. And starts out as a very small, perhaps, couple of cells, which when I wish to work, I create. So it is something in addition to that what now exists as my personality. And in order to try and become clear about it I do a s if it exists outside of me. It is, I call it, an 'as if' existence. It simply means that it does not exist but for ordinary way of working it is like the working hypothesis under the assumption that it is existing and then has an affect on me, when it sta rts to develop. Now you have to understand that process. I assume something exists and I endow it in its so-called non-existence with that what it ought to be as functioning regar-

ding me. And in that sense it accumulates facts about me. And because of these facts being accumulated this little 'I' is born. And then it has reality. You understand that?...Yes... Before.. before it is only a concept. It is exa ctly the same with babies when they are conceived up to the point when they are being born they really don't exist because they are dependent on the mother. As soon as they are born they go unto this world and then they start to breathe whatever the world ca n give them and they become less and less dependent on their mother. The umbilical cord that is then cut, places that kind of a person in this world. In the growth of 'I' there is an umbilical cord in the beginning as a concept of something that I want to exist but at the present time I can only conceive of. At the moment when it is born 'I' starts to function. Although it still has to be educated. It has the possibility of the continuation of living and all that is required at that time is to create such a condition that the little I can continue to grow. Try to become clear about this as an entity. That even if it may not exist in the beginning that gradually because I give it so-called work to do it starts to become reality. And the shifting of oneself, first considering that what is ones own body and whatever may be his feelings whatever may be his ordinary mind, I consider reality for me.

Now I create something as if it is reality, but is isn't. Neverther less, regarding myself, I continue to function in such a way that I place myself under the influence of that what I have created. And in doing this I change the point of gravity from my own existence to that what I have created. <u>That</u> now functioning regarding me, loosening up what I call now the reality of myself and changing it over into unreality. And the unreal-

ity of the little 'I' changing over into reality. Maybe it's too difficult.....But when I asked the question about..simply when you speak of the little 'I' it isn't something like Gurdjieff, when I a sked the question it was the legend of Odin. Is the I and eye?

The 'I' is a pa rt of your brain which functions in an objective sense. The brain is made up of four or five different sections, which all have a mental capacity of a certain kind. The brain can formulate in one section -- the front of the head. It can function a s a pondering quality at the back of your head. It can function by means of the thalamus and hypothalamus in the relation to that what is being felt. It can have a memory where memory..where facts are now stored away and brought back to the formulation, or even to the pondering part of the brain. There are sections in the brain which can function independently of each other and sometimes they can function together. And when I say I am really thinking, I try to put all the different functions of my brain together and concentrate them on a particular problem I would like to solve. There are parts in the brain that are at the present time not used. And they probably were atrophied or at least the intention was that they could be used. But whatever happened when man was born and educated on earth the result is, he is not using it now. I don't...I mentioned in one of the tapes the pineal gland. It is something that exists in the brain but is atrophied and you might say it has now missed its function, is no longer functioning. There was a time, and I think if one carried on research on that one will see that is true. That it is functioning in a very small way in a child. And at

that time pineal gland was connected with the side lobes of the brain. And it is atrophied because it did not get any food. And now you might say it is like being shriveled up. Neverhteless it is there. And that man at the present time doesn't know very much about what was the function. And you will find this in ordinary books, scientific books -- that they do not know why it is there. But there are several things in the body that people do not know why they were there. As for instance an appendix. And it simple means that our knowledge is not sufficiently extended. But in any event whatever it is the question now; if there is a possibility of the little 'I' where will it have its seat of operation? It starts to function in the part of the brain that is still virgin field. Which is not as yet spoiled by all the other mental activities. And as I say it is above the temples. And now there is the little, let's call it observatory, being erected to be able to look at myself. And the function of the little 'I' is that kind of a little entity. Two or three cells in the beginning which now are endowed with the possibility of looking at me, that is, observing me and registering certain facts about myself. That's the concept of 'I'.

The reason why I want it comes from something else. It comes from my desire to continue to live and the acknowledgement that that what I now call life is imprisoned in that what I am. That is really where the desire for wishing to grow comes from. The realization of that what one is in life knowing that one is bound to earth. A nd not wishing to remain bound produces in man the desire to free himself. When he is in prison he would like to

have something outside that will help him to climb over the wall. And therefore the man in proson thinks of all kind of possibilities of how he can find a helper to get him out of it. When he is inventive like a person has to be when he is unconscious and wishes to be conscious, he invents a helper. And he tells the helper, you may not exist at the present time, but I will live as if you exist. And this makes the helper function, so that being fed by this wish and the thought on the part of man who is in proson, will give him the actuality of existence and will create the man in the prison changing gra dually from that what is now his material form disa ppearing into unreality. Then <u>that</u> what is <u>life</u> in one is set free. Alright? Or are we still fighting about the little 'I'?

...No. Is there a difference about what you say and the black cells you spoke of black cells?...Where did you hear black cells?... Black cells?... You said, yes, that the consciousness....Where did you hear it?....Last time...Was it in a tape? Oh! I used it la st time. Haa. I was talking about black sheep. Men as sheep. But from the standpoint of organic kingdom, the totality of mankind is a body in which each human being is a cell. The body of organic kingdom functions by means of the different cells. And there are cell conglomeration which means from the standpoint of organic body certain sections of earth where people live, who function like a n organ representing an eye or an ear or a heart or things of that kind that know in an ordinary body to exist. I simply compare them to cells because that is what each human being as a unit represents from a standpoint a little bit away from earth. I compared it to sheep because in a herd of sheep when there is a black sheep, a black sheep has suspicions. It does not wish to accept the fact simply living and being fed by the shepherd. It becomes suspicious.

that the shepherd has some other reason why he has a herd and why he maintains them. Sometimes a black sheep happens to think about why should a shepherd spend money and time in keeping them alive. And every once in a while the black sheep sees some of the ordinary white sheep being taken a way . In the first place they are shorn of everything that is a fur for them and they come back naked. I don't think the sheep like it. And the black sheep starts to think about it. And then perhaps at a certain time a black sheep happens to hear the cry when another sheep is put to death. I don't think that is even going too far, in that kind of a comparison allagorically I think that a person when he is alive and when he grows up every once in a while comes to a concept either by experience or by hearsay that someone has died. And when a person starts his life and assumes that his life will last forever and he comes, then, to the realization by means of his mind, whatever he thinks or somethimes even what he feels, and when it strikes home that something or somebody dies in his neighborhood, to which he happens to be attached, that then this kind of a person starts to consider the question of life, in general. And then he considers his own life and he will say, 'if everybody is a sheep like I am, everybody apparently has to die. The result is , I have to die.' And a black sheep at that point says, 'I don't want to die.' Then it starts out on a little journey of research. 'How can I eliminate death for muself? Or, if my physical body has to die how can I prepare to make the going over from the physical state into another state the easiest or the best way.' Then he invents the little 'I' and he hopes that the little 'I' in time will take over. He hopes, as I said before, the accent of his life can now be placed on something that is free from earth and that therefore his life can continue so that he cheats death. And he cheats mother nature.

And for that he has to have a concept that that what he wishes to grow into, must, at the present time, exist because there cannot be any separation in infinity. And then he comes to the conclusion that that what he really is, as life, already represents in him a concept of magnetic center and when he uses this he understands that life is eternal.

So you see we are now in a little different plane. We are not living anymore on earth, as it were, we are living now in the possibility of the continuation of life after death and the necessity of preparing oneself in such a way that life will not leave us for good. When there is no place to go. Alright? I do not know if you have been able to follow it all. But we'll assume you have.

Yah? ...What is the difference between a..the goal of Gurdjieffian work and that of Yoga or Zen meditation?...Oh, I think the difference is that Gurdjieff places the accent on man becoming harmonious. That is, as man, he will fulfill his function on earth. The idea is not to be united with God. Ultimately that it ought to be possible that man prepares himself sufficiently to be able to leave earth or even to leave the planet. But the purpose of Gurdjieff is that man should fulfill his functions first on earth. And if man is born with three centers there is a reason for <u>that</u>. To some extent, you might say, being born on earth meanshe has to free himself from that kind of a bondage. Because we know we are bound. And when he frees himself he has to do some work in order to develop something that is less material, so that then the law of gravity will not hold him. Now one can philosophize about what he should do. That is, how will he, in the ordinary sense, pay for the existence for which he himself was not responsible.

And can he continue as he grows older to blame his father or mother that he happened to be on earth. You see the same way as there is in man the possibility of a vision in exactly the same way there is a possibility that at a certain time he wishes to become responsible for the maintenace of himself. In the same way as the black sheep becomes a ware of his existence as something alive, which should be free from the shepherd. In the same way a man becomes responsible for that what he is; and then he wishes to continue if he possibly can. Now there are several ways he can continue. If his a im is to be united with God or reach eternity he skips his life on earth. As soon as he possibly can leave it, he would leave it, and he would leave it with various debts unpaid. There is no objection to anyone wanting to become, you might say, free from earth. But I think he misses the responsibility that is laid upon him by the fact that he was born on earth. And although it may be very desireable to become a Zen, if I am not returning to ordinary life with my consciousness, I will never pay mother nature. One can think about this theoretically and of course one need not agree. If I wish to be a mystic my sole aim is to be united with God. And he is not in the full sense of the word, a man. He is of course a creature and he is a very wonderful creature and very spiritual, but he has missed his calling why he was placed on earth. So many of these different directions in which religions are, you might say, formulated, and whatever it may be that attracts a person to it, I'm afraid that they are evading the necessities of life. That is one. The other is 'If I wish to grow, where will I get the food? If I neglect, or you might say, negate the existence of my ordinary life I will cut myself off from a great deal of food that

would be made available. And out of trust that everything I need will come from above. And to some extent, I think, it is quite right. But then that what will be above and that what I then will become will never be able to return to earth. You see a messenger from above, comes to earth and he is there and lives through earth and life on earth and then as a conscious man, acts. Christ wan not full grown when he a ppeared. Historically he was born, even immaculately, but whatever that may be, he grew up. And he went throug, according to the Bible, at least, through all kind of temptations. See, there's no question about a man when he wants to be Zen, a Zen Buddhist and he really wants to understand Zen. He'll have to understand the value of the moment and in that sense he would reach freedom. But is he a man? Is a Yogi, intellectually speaking, a man? Is a fakir a man? They're only parts and from the standpoint of Gurdjieff it is the development of one center only. Very often at the expense of the other two centers. And to some extent it is the third reason why I think it is wrong. One want s to eliminate that what is very difficult. In order to develop one has to meet all kind of obstacles and digest them in order to derive from it the energy that would be cause by friction. That if I eliminate them and shy away from the world I close myself up in an ivory tower; and I write a book in theory without the practice. You see, I have nothing against it, only I think it is not the purpose of Gurdjieff. Grudjieff means to become a man in the full sense of the word. I called it a little while ago the royal road. The royal road is to bring to full fulfilment what man is now potentially. And not to neglect one at the expense of the other. You might say, to be able to make them full grown simultaneously and

not to go in one or another or another direction. If I develop one center and it may be perfect, then I still have to take care of the other two centers. If I really were a Yogi I would have to become a saint. I would have to become a fakir. In this sense Gurdjieff means harmonious ma n, and the emphasis is on man. Gurdjieff does not say man should become god like Baba, Mayer Baba. He <u>is</u> but he only has to work to find out. He is not just accepted by God--like tha t. It is easy to some txtent, cheap to pray on the basis: 'If I am God's child, and it is very true, I remain a child. If I dare to say I am God's man then it would be a different kind of a story.' For me anyone who develops one center becomes an angel. It is not conscious at all and it's absolutely impossible for such a man to return to earth and because of that, extending the responsibility of man in the universe, he will never be a helper to the All-Quarters-Maintainers or to His Endlessness. But again you see there are concepts that one to some extent has to believe or it has to be something that is satisfying for ones own feeling or ones own mind. And about that there is no arguement. One never should argue about the purpose of life, one should only argue with oneself that you select out of the different possibilities that what seems the most logical. And as far as I'm concerned the most logical is the acceptance of man being born on earth as a man. And that for that reason he has to grow up as a man. And when he is a full grown, really, man, then he is free to live, to leave mother earth.

Yah? ....During the day when I work with children, it's as though my classroom is my laboratory where I'm learning. And very much identified or very much partial or in judgement of the success

or failure of any prticular interaction and then.....Of yourself or the children?...Of myself. And because this represents a very sizeable part of my day I value very much my hours in the morning. But is there a way that you could help me to make some use of my work day. ...Not as yet because you so identified with it. Utilize the times that you are not as identified. That even you could divorce yourself from the thought. There is a time when you get up in the morning before you go to the school. And there is a time after school. Try it there first. You see, the formation of 'I' is a very delicate thing. Little 'I' is like a very tender plant in the beginning it can be hurt quite easily and it'll die. If I care for a little seedling I take all kind of precaution. It should not be too hot, not too much in the sun. I shade it, it should receive water at the proper time. I should press the soil around it so that the little roots can grow. And I watch it. And I surely don't take it out of the ground to see how the roots are growing. You see, if I a ssume it is already an oak tree I make a mistake. So when I say the little'I' has to start to grow and I cherish it and it's really, it is like a sacred something for me, I don't want to expose it to all kind of things that I know are going to kill it. I kill a little 'I' when I try to make it appear or function in the midst of an enemy, in the midst of all kind of animosity. It's hostile; subjectivity is hostile to objectivity. Subjectivity belongs to earth. Objectivity belongs to the next level of existence. The earth is not a planet. The earth is not the sun. When I talk about the possibility of development of myself I want to evolve to a higher level. I want to leave earth. And therefore when I introduce something that is not of this earth everybody is going to kill it, because they don't want any thing

around that is <u>different</u>. They want conformity. Earth wants conformity. Mankind wants conformity. You try to be a little different from the usual nun. If you'r not like the Joneses, you see already how much hostility there will be among ordinary people who will have nothing to do with you. But in this case if the little 'I' is there everything around it in the mental sphere is going to look at it. I've said many times it's like an intruder. It's like someone coming into a suburban development and they're not wanted sometimes. And everbody who is living there, they object and they band together and they throw him out. And this is the place where the little 'I' has to start to make a living because of the conditions being too strong. Now if I try to make 'I' function objectively and a hell of a lot of energy goes to the maintainence of my ordinary mind and I have my thoughts filled with all kind of things, a nd my feelings are completely connected with what I'm going to do physically; practically all my energy goes in that direction. And who is there to tell that there should be a little division. And something should go in the direction of the little 'I'. See, it's like an impossibility, so I don't try it. I wait until the little 'I' becomes a little grown up and has mor than one leaf. And perhaps then can stand on its own feet. And when it sta rts to grow and actually form bark so as to become a tree and it has a trunk and then branches and so forth, Oh! Then I can go to town, because then I can use the 'I' and say; 'Here stand on your own two feet in the midst of all this difficulty and prove to yourself you'r alive.' By that time the little 'I' has a certain reality of its own. How do I create 'I'? I make in myself a certain state, that <u>this</u> what is my body wishes to be observed.

You see, I really want to be affected. I want to be open to that what I consider of more value than what I am. So this kind of porosity; it is not so much that I place something in the 'I' and say now go ahead and observe me. I open myself up to the possibility that <u>if</u> the little 'I' <u>could</u> observe me that 'I' would be my personality, would be a willing object. So that's it and the reason is quite obvious. If endow the little 'I' with qualities which are not of this earth then that what I, now, as a wish want to become, I would like to receive via the little 'I', material of a different kind. And for that thaw what is personality has to be open and porous. And the more I can be exposed to them the more I will profit. If I want to get warm I sit in the sun. The little 'I' is like the beginning of a sun. It's of a different kind of quality. I assume it gives off heat and light. When I sit in the sun I hope that the sun will make me warm. I hope also that because of the sun there will not be any darkness. I have the same things regarding the little 'I'. I hope it will give me insight. I hope that it will give me a realizat on not only of my existence byt an understanding of the condition in which I live. A nd I hope that with this I will have the possibility of actually having energy, forcing me wishing to grow up. I expect <u>all</u> of this from the little 'I'. Simply because I've made it my God. I've endowed it with the kind of principles that I'm interested in hoping that it will enable me to become a different kind of man. I simply say harmonious, more harmonious in any event, a man in equilibrium. This is really the point, I want to have peace <u>within</u> me so that from the standpoint of that what is

my inner life I could go to the outside and do anything that is necessary whatever is required, that I won't shirk it. So that ultimately I ought to be able to be awake and conscious in the presence of little children when I teach them. But I have to have for me something within me that is not going to be affected my desire...by my desire, to be identified with them. For my ordinary mind starts to function in that way. You see the question of this parallelism os something existing can only continue to exist when this 'I' has grown up fully to be able to cope with the conditions under which it would have to live. Now for that reason when it starts to grow sufficiently so that I think that it ought to be tested I put it on the road to test it out. I say to the little 'I': ' Alright it's fine, you work so far in theory, and all the conditions were provided for you, because I wanted you to grow up as fast a s possible, but <u>now</u> you better get busy. You come in my yard. You come to me, to me, as a personality. You now have to cope with that what I a m, unconsciously, maybe, but nevertheless very real to me. You have to be present with me in my manifestations. You have to teach my mind how to become objective. You have to help me move all of the debris out of my ordinary feeling center. And you have to help me to move to my heart. You have to <u>do</u> something about me because what I am now is a result of the way I've grown up. And the condition in which my feeling center is now is so dependent on that what I call my body for manifestation it cannot stand on its own. And I <u>wish</u> for the sake of harmony that all the three centers can function as they should function. The real intellectual center: nothing else but registration, pure fact but absolute. A registration of that what I ca ll an emotional quality which can <u>be</u> by itself as an emotion without having the need of playing the

in the backyard of my ordinary...my ordinary body. I want it to be as an emotional quality and being able to represent an emotional quality in a relationship with other people. That I don't have to use words. That I can actually feel and be as feeling without the nedessity of formulation. And the third is I want my physical body to be under the influence and under the domain of that what I call consciousness and my conscience. When I have moved all the things to my heart there is a chance of my conscience to develpp. And all of this I want the little 'I' to do. For that the little 'I' divides itself. One remains, almost, I would say, coolly intellectual, and participates in my mental process. The other is the benevolence of the little 'I' which is of course recalling that something in me created the little 'I'. And this little 'I' is now grateful that it has reached its fulfillment. And this benevolence simply means an expression of gratefulness to me to help me now to develop emotionally. What is the relationship of God to us if one says, 'I am his child?' It simply means that God will take care, like the Bible would say, and that not one bird will fall from the sky without his will. Of course it's a nice little story that way. but the principle is correct. That God wishes, as God, to protect life. Because it belongs to Him not to me. All I am is a little form that breathes at the present time with that life in me. But it is not me, it is God. If the little 'I' can remid me that it is God who is really responsible for the further possible evolution of myself, that then in his benevelence it will make doubly sure that that what is now the form will be able to let me grow. This is really the thing. God will have to tell my physical body that it should not hold onto me. That I will be able to continue without

leaving a trace when this body has worked out sufficiently and has to be put in the ground. The emphasis is more and more ones life as a stepping stone maybe as ones emotion but ultimately the consciousness, because that after all is what is going to dictate and say what ought to be done. Because that will know. And my emotions will only furnish the amount of dynamic force to make it work. But you see in the way it has been formed and the way the little 'I' now starts to function as a bid 'I' really, you might say, taking over and participation in my life and increasing the possibility of a...of a development of some kind so that I become better equipped so that I know different condition of life which I have shyed away from because I didn't want to or was, I was afraid of them. That now under the influence of 'I' I become an individual is that there is no division, no disagreement, no conflicts between his consciousness and his conscience. And it's extremely important to see that because, when there is that kind of unity more than 2/3 is already in unity regarding that what has to be done by my body. And my body then will execute and it will have then the will as a result of consciousness and conscience. But you see what happens. Because of all this the accent is not on my body anymore. It goes over into my consciousness. And my consciousness becomes the prime factor. It is there, as I say many times, as a king. And what is the queen? My emotion--as a partner, creating <u>will</u>. So that will becomes manifest in me as an individual. And the emotional quality furnished by that what is now queen; the queen constantly wishing the mind that is my king, the consciousness to function as a man. And willing then with this condition as man to function as his woman almost, to make up the part that is not manly in its own femininity. And then it's the unity of man as consciousness

and conscience, you might say now, almost I would say, loving each other or being married or becoming one; creating because of manifestations that are needed in order to show almost the rest of the world, to be able to walk towards God. Or be able to use that what has been given to them in the form of a will. The body now becomes the servant and becomes, you might say, the result of that what is consciousness and conscience united. The body becomes a child. Then is a child of God, because God is my brain.

And what function now ones emotions play? It simply is the means by which consciousness can ultimately exist. It is the means by which man can be man. And in that means that what is female fids her place. You see, it's necessary to consider in your life the times when you believe you could work. That is your responsibility. And it is quite wrong to try it at times when it is utterly impossible, as yet. When I say one wants to observe manifestations of the phusical body it is not because I don't want to be, try to be observant of all the other processes of myself. My emotional feeling process or the intellectual processes I have also have to become objective to. The 'I' must know what to do, so it cannot be part of it. And therefore when it has to become objective it also has to impartial. It also has to function like a mind ought to function which is non-a ssociative. It has to function quite definitely in the present.. It cannot be bothered by that what is going to become and that what is past because both are not reality, for the 'I! That what is reality for the 'I' is only the moment. But I would be a fool to try it when the little 'I' doesn't even exist, practically. A nd that in the beginning the kind of food I have to dish out and that I have to prepare, and it is mixed constantly

with a lot of subjectivity; well-meaning but not objective. And so that when I become a good cook when I know how to make a meal, how to make it palatable for the little 'I' to digest; when I start to understand what is this 'I', what is the needs of it?

It is much more difficult to feed the 'I' that it is to feed a baby. Because with a baby I have, at least, a little experience but with the 'I' I have none. I'm talking about something of a different level. I'm not there. I hope to get there, and in the beginning it is imagination , is hope of something and I try it many times, trial and error. But nevertheless I have an idea that something is in existence of that kind of a nature that I say it's different from this. And again, for the time being, I use definition by the negation of that what I now use as ordinary, as ordinary definitions. When I say it is God I say it is non-human. But I doin't get very far with that because it has no meaning. But I have to bring God down so that he becomes human for me. Then I hope he will take me with, with him when he ascends to heaven. And is nothing wrong with that kind of a process. Because I will admit that I am nothing in order to become something in the light of whatever infinity exists whatever God ca n exist, whatever I pray for. But it's all myself. I pray for that possibility of insight. But it will take time naturally. Patience; so we begin in a simple way. So I simply say if today is occupied by identification, forget it for a little while. Maybe for a long time forget it. The wish is there surely. I want to go to heaven but I'm still on earth. It doesn't mean I kill myself to get to heaven. I won't. I won't get there. I have no guarantee. But I will have a guarantee when I work. Because then God will acknowledge this work. God will acknowledge

whenever this is attempted. Whenever I go to the bridge I will cross it with his help. But I have to go to the Bridge. The Bridge is the fa bridge. The bridge is my work. The road to it is 'do re me' . Observation, impartiality, simultanaety. It's the 'do! The 'ré' is participation. I invite 'I' to come and to work with me. And the 'me' is experimentation. The expansion of my world in which I try with this 'I' to remain conscious, in a ll kind of experiences and to remain me it is a meaning as 'me' so that when I finally am 'do re me ' I am then one. That is, all of tha t what I have endeavored, all of what is present to myself, all what is now ready to go in any direction, now I am ready to go over. God meets me there. God meets me at the moment of silence at the Kesdjanian body. When everything of me has disappeared all manifestation no further talk talk, no further thoughts, nothing, just being. That is the 'si do' of Kesdjan. And that is equal to that what is 'fa' of the soul. And God meets me at that bridge and he says now I will prepare you for helping me. This is what Gurdjieff calls conscious labor. An intent of suffering is the projection of that what was purgatory into paradise into which I feel like hell.

It's a different way. It's a way in which one has lost oneself completely in order to find ones real self. And then, you might say, again one uses as a metaphor, God takes me by the hand and leads me across the bridge. And the bridge is that difficulty. I will lose myself many times. I will not be able. I will not know. I will look and I will see the precipice that I have to go over and I have fear. Again belief, again hope, again knowing. Again the realization of ones existence that in silence something can be born

which was never there before. And which because I never was silent I hever head. At that time I hear. At that time my conscience speaks as if it is God. Keep on working in the conditions in which you ca n. Find out when it is not conducive. Reduce that particular endeavor to meet whatever is your wish in the conditinn which allow your wish to continue to exist. That is the common sense that is needed. I build when Ican, when I am alone, when there is very little to do. When I meet maybe a few people, when I can I contain myself, hold onto myself; when I do not have to lose myself in all kind of identifications. When I simply take little bits of habits and I bring them to my knowledge so that I know what is meant, but very little energy is needed because it was already a habit. And all I have to do is push it because that push is dependent. Because I know that that's the way I ha ve to go. I wish to go because I want to get out of where I am. You see what I mean? The little children will already profit by the attempt you make. And even during the day without making an attempt. Therefore you will have many moments in which you realize that you exist. And it also will help you to be able to tell every once in a while, something real to them. at which moment your identification will be a little bit lost for the sake of that child.

So I said we won't talk an hour and a half. We better stop UH? Because one can continue for a long time with this kind of discussion a nd you have to in your groups. I will say more about that on Thursday, what the relation is again and again between two, group two and group one. What you should have of course is another group. A group in which there is an influx of people who are more or less interested who would like to know a little bit but for whom, of course, Grudjieff ha,s no particular meaning. And they don't want to be committed.

Because they don't know. A nd why should one buy a cat in a bag? They want to find out and there has to be an opportunity to talk about work in a very general way. And to place it in relation with different kind of religion, different kind of attitudes, different kinds of what one wishes to do with ones life. Because it is a philisophy that has to be applied. It is not something that is theoretical. It will require work. That is the whole idea of Gurdjieff, ...is work. It is not the theory at all. And it's not the lovely feelings you have had. And it's not to be simply hoping for the best. Something very definitely has to be done. But you cannot expect a person to go over into that and say 'Now I will burn all my ships and bridges and I go on into this land of adventure.' Why should they? But if they wish to test it and they want to find out then at least they will have an opportunity. If they then want to find out what to do they can come to group two. There you talk bout work and work experiences and then you have to have an influx of new people who bring in fresh wind and new blood. Because you cannot become too fanatic or too provincial. Work belongs in life and life is not adjusted to objectivity. You have to know that if you wa nt to become objective that way. You want to have ...answer questions from ordinary people who do not know what it is...objectivity. You have to learn to talk their language. If you cannot talk their language you have no contact. And it you'r not on that kind of a basis and then start from there and then build up into terminology of Gurdjieff or objectivity - it's quite right. But how will they have trust in you? Will they think that you are narrow minded? Work or a person who wants to talk about work has to know all kind of things then he has that kind of a people asking him questions. And whenever you test yourself don't shy away from those who will give you

an argument. It's very useful to find out what really is the reason they think the way they do the same way as you think the way you do. They have a right to think that way. You can say, 'Yes, you are all mechanical,' but that's their mechanical right, to think differently. Be glad that there may be a reason why they want to know something about Gurdjieff, because, thank God, gradually the ideas of Gurdjieff have taken on a little bit better form. It was quite different 20 years ago. But there is now at lea st, now you don't have to be ashamed any longer. Really, you'r not particularly earmarked if you believe in the possibility of consciousness in that sense, by means of work. So one can talk, on can even have publicity. All of that you have to create. You have to work together. You have to really understand what is the reason for having a group. And that you can every once in a while hold forth and maybe distinguish yourself a little bit by some kind of a happy formulation and that your vanity may be stroked because someone else comes up after you and says that was a beautiful answer. It's OK. Don't lose track of wha t you'r trying to do. You yourself, you wake up when you do it. Even when you ta lk about work, you do it with the intention of being as much present to yourself and always remain sincere. Because you ca nnot talk about work in a superficial way. You have to tell people that it is part of your life. That you believe in it. That you know it by experience. That it has that kind of a value. Because if you ca nnot prove that why would they want to listen to you. And that you learn in group two.. You learn the groundwork. You know what to do. And you learn how to formulate work and when you then ta lk you talk about your experience. Don't talk about theory unless it is really necessary. A little theory is alright. A little bit of salt in the food; but not too much, because it works the other

way. It becomes poison. But a little bit fine,..so..so that you know where to hang the ideas. You hang them on theory. But you know you hang a coat on a rack. You don't put the coat,..you put the coat on, but not the ra ck. Your practical application is the coat. That is where you will live in. The rack you leave home. It gives you the means to put it properly in it's place where it belongs. Theory is a background. It gives you perspective. It does <u>not</u> give you sobstance. A nd don't <u>lose</u> yourself in it because it is,... it's like a morass. You get lost in theory because it is so lovely. Shy away from it. Don't continue to ask theoretical questions. Bring your practical applocation to a group. That's the kind of language everybody can understand; everybody who works. But theory not everybody can understand. It is a language that belongs to you. That is why there is so often arguments about any kind of a language. Even ordinary words you don't know how to use them. Because they have a different kind of interpretation dependent entirely upon your own experience. But emotionally there should never be any argument. And emotional is the way you present in sincereity that what is a result of your observations, your experiences are emotinal not intellectual. I hope to be back again some time in the end of January in February.

We will work nore and more together because that is the reason for coming. So that not just one evening like this time. Now you have to do a little bit without this. And, but you continue, you see, it doesn't matter very much whether I'm here or not because it is you that counts. And to the extent that you now wish to work, you <u>extend</u> that wish by coming and come in order to be fed. The feeding is that you have a wish and the wish is based on what you <u>know</u> you are. <u>Not</u> wha t other people are. <u>Nevermind</u> what they are.

Even in a group there are hundreds of people who are obnoxious to you. You know still for yourself what you are. How unconscious and how, sometimes, how stupid. And how much energy you lose. And how undeveloped you are. And how really you cannot think and even if you fry to feel you don't know because it is so limited.

You don't even know what to do because you have constant conflict in yourself. With that kind of knowledge you come to a group and then you can profit because you know you'r looking for some way out. You'r looking for some kind of an inspiration. You get it positively when someone tells you. You get it negatively when someone does not tell you. Just as important you go home with a wish to find out. If you haven't feen fed you find out by means of thinking further, feeling further, feading further, asking.

That what is alive in you remains alive when you wish it. Don't let it be killed because of criticism of other people. That's their funeral, not yours. You keep on working. You keep on living. You keep on experiencing. You keep on finding out how unconscious you are time and time again. A nd even that you accept. I would sa y, don't feel badly but you can't help wanting to do something because the only reason is that you know that that state of unconsciousness is not becomeing to a man. And man this time is harmonious. It is not an ordinary kind of a fellow who walks on earth . It's good for earth . But let earth have whatever it wishes and then be done with it. A nd get out into the reality of life. The world is not the only thing that exists. Thousands and thousands of other kind of solar systems. What is the meaning of the universe, when you look at the stars? What is the meaning of the totality of mankind when you look at people? What is it for you within your narrow little bit of a range of a few friends and perhaps a lot of enemies?

And how do you profit? Do they help you to wake you up or do they make you much more obnoxious because you love them so much but only a few. That's obnoxious...to just love those who love you. You have to learn to love really. You have to know. You have to know the reason why you should because you want to grow up.

As I say we could talk more like this but it's not necessary. You now work. Whoever wishes work. Get together make two groups, make ten groups. Again what's the difference. But talk about your inner life - tha t what really belongs to you, that what you really are. Let alone for a little while all the superficialities. Your economic life - you'll take care of it-- more than enough. You spend already so much energy on it, and quite uselessly. But that what is your god within, your conscience, that what is private that belongs to you a nd noone will be able to take it away. And I hope that when you die you take that with you, not your body, but that what is your reality.

Good night everone!